# The Christian Socialist

The Golden Rule Against the Rule of G[illegible]

The Name of the CHRISTIAN SOCIALIST is Registered in the Patent Office at Washington as a TRADE MAR[illegible] Co-Operative Printing Company

Ninth Year. No. 16. CHICAGO, ILLINOIS, THURSDAY, APRIL 18, 19[illegible] 3c Per Copy, $1.00 Per Year

## THE SOWER

### By Edwin Markham

(Written after seeing Millet's painting with this title.)

Soon will the lonesome cricket by the stone
Begin to hush the night; and lightly blown
Field fragrances will fill the fading blue—
Old furrow-scents that ancient Eden knew.
Soon in the upper twilight will be heard
The winging whisper of a homing bird.

Who is it coming on the slant brown slope,
Touched by the twilight and her mournful hope—
Coming with hero step, with rhythmic swing,
Where all the bodily motions weave and sing?
The grief of the ground is in him, yet the power
Of Earth to hide the furrow with the flower.

He is the stone rejected, yet the stone
Whereon is built metropolis and throne.
Out of his toil come all their pompous shows,
Their purple luxury and plush repose!
The grime of this bruised hand keeps tender white
The hands that never labor, day nor night.
His feet that know only the field's rough floors
Send lordly steps down echoing corridors.

Yea, this vicarious toiler at the plow
Gives that fine pallor to my lady's brow.
And idle armies with their boom and blare,
Flinging their foolish glory on the air—
He hides their nakedness, he gives them bed,
And by his alms their hungry mouths are fed.

Not his the lurching of an aimless clod,
For with the august gesture of a god—
A gesture that is question and command—
He hurls the bread of nations from his hand;
And in the passion of the gesture flings
His fierce resentment in the face of kings.

This is the Earth-god of the latter day,
Treading with solemn joy the upward way;
A lusty god that in some crowning hour
Will hurl Gray Privilege from the place of power.
These are the inevitable steps that make
Unreason tremble and Tradition shake.
This is the World-Will climbing to its goal,
The climb of the unconquerable Soul—
Democracy whose sure insurgent stride
Jars kingdoms of their ultimate stone of pride.

## THE TYRANT'S SONG

### By Ernest Crosby

'Tis not the man with match alight
Behind the barricade,
Nor he who stoops to dynamite,
That makes us feel afraid.
For halter-end and prison cell
Soon quench these brief alarms;
But where are found the means to quell
The man with folded arms?
We dread the man who folds his arms
And tells the simple truth,
Whose strong, impetuous protest charms
The virgin ear of youth;
Who scorns the vengeance that we wreak,
And smiles to meet his doom,
Who on the scaffold still can speak,
And preaches from the tomb.

We kill the man with dagger drawn—
The man with loaded gun;
They never see the morning dawn
Nor hail the rising sun;
But who shall slay the immortal man
Whom nothing mortal harms,
Who never fought and never ran—
The man with folded arms?

—From "Sword and Plowshares."

# A Brother to Men

## This Story Was Awarded the First Prize of $20.00 in the Christian Socialist Contest—Written by Elnore Tate Guest

Ernest Chessman never forgot the glory of that October night which marked the triumph of his soul; the scintillating brilliancy of the stars that rivaled the rich autumn moon, as he stepped from the little chapel into the crisp air. Like a tonic it thrilled along his veins and enhanced the exultation of his mood.

He had been chosen to lead the meeting that evening, and the lesson for the Christian Endeavorers had been the 10th chapter of 1st Corinthians.

With face now lifted to the glittering welkin above, he softly repeated, in his youthful ardor and idealism: "The earth is the Lord's, and the fulness thereof." Inside, he had dwelt especially on the words, "Not seeking mine own profit, but the profit of many that they may be saved."

The spirit of brotherhood was strong in this young man as he swung his athletic limbs along the pavement, and turned over in his college-trained mind the points he had just made for God and the truth.

Other footsteps, behind, were gaining on the unconscious youth. This one saw not the stars nor the impelling beauty of the night. Her brain was turbid with thought, and her heart bitter with the nursing of a great wrong. The subject of the evening had also greatly impressed her, and an insistent force was urging her to apply a test while yet the mood was on him.

The girl saw not only a religious idealist before her, but a rich man's son, a person far removed from her station in life, who would, on the morrow, begin his own career of fortune building within the marble walls of the Mercantile Trust Building, thereby displacing her own brother, the prop and stay of her fatherless home. Overcoming her reluctance to address him, the girl quickened her pace and called out: "Mr. Chessman, may I speak with you?"

The young man was courtesy itself, accommodating his step to hers, and listening with deference to what she had to say. He knew this girl. Her family were faithful attendants at the chapel which his father's bounty had erected in this part of the city.

The conversation, though impassioned on the girl's side, and of momentous interest to the young man, was satisfactorily concluded in a few minutes. They parted at a corner store, where the brother was in waiting, and with words of encouragement to both, he bade them a cheery goodby and swung aboard his car.

The girl was radiantly happy. "Oh, Jim, Jim," and her voice broke as she turned and clung to her escort; "you sure will have to be a Christian now, brother mine—you know you promised—and he didn't hesitate a moment. He was really glad to know—wouldn't have thrown you out of your job for anything—says you are to go back tomorrow same as ever—and he will get you a raise, if he can." The speaker paused only for necessary breath, and continued, "Now, Jim, don't you see, it is not all sham and hypocrisy, this being a Christian? Some are of the real sort; and now you have seen one, you must believe. You do, don't you?" she urged.

"Honey," and the brother who was many years older, looked tenderly down on the glowing enthusiast; "I sure promised to be a Christian if this deal went through; for what is belief in Christ if it is not belief in the practicability of a Christian life in this sin-cursed world? Seeing is believing," he went on; "and when I see the triumph of the Christ spirit over the natural selfishness in a man I shall be forced to believe. But, honey," and his voice took on a note of doubt, "the boss has got to pass on this yet. We'll see if the young man sticks."

Nevertheless, the glow of hope lighted his careworn face as he, too, looked up at the stars before they passed into the humble cottage which was their home.

* * *

Thrice had the doting mother in the luxurious mansion noted the clock and remarked that Ernest was late. Her husband had laughed at her albeit, indulgently, and ended with a sigh. "If you had the six, now, mutterkin, you wouldn't be putting six times the worry on the one kid." "The six" was a tender joke with this homing pair who had hoped for more than the one child. Wealth had not warped their natures in this direction as is too often the case.

"How about daddykin?" she sweetly taunted.

"I know," he admitted, "I am a fool about him, too; and it is God's good mercy that he is not spoiled. If too much love had made him a grain too soft, the contact which he will get in the office downtown will toughen and make a man of him. This clerkship which he begins tomorrow is but preliminary training, by which I intend he shall learn our methods of operation. I have great hopes for the boy. He can easily triple my fortune. Well, ease your mind, mutterkin, here's his ring, and it is not quite ten; he won't have to be spanked tonight."

The serious greeting which Ernest gave his parents subdued their raillery, and both looked at him expectantly. His conference with the girl had not quenched his religious fervor, but given it an intensely practical turn. He was now only impatient to lay the ultimatum he had felt impelled to make before his father and mother. With little doubt of their approval Ernest now plunged boldly into the thick of the flood:

"Father, with your permission I will throw up my position with the Mercantile Trust."

"What do you mean by that?" gasped his father.

"I mean that certain things have come to my knowledge that make it impossible for me, in honor, to keep the place. Jim Armstrong's sister told me tonight that he had been unable to find another position. She says that the heads of the firm, especially Moulton, had told him that no one could fill the place more acceptably than he had; they told him that they were very sorry to lose him, but that it had been understood that I was to have the place whenever I was ready. Moulton has done all he can to place him elsewhere, but you know how the industries have been closing down of late, and there is nothing for Jim but to swell the number of the unemployed. Moreover, it will mean that Jennie leaves the normal school before her diploma is won, which would enable her to help in their support. You know, Mrs. Armstrong has been ill all summer, and Jennie would need to do the work of their one maid. So, take it all around, you see, father, I could not consent to bring such disaster upon a fellow man."

"I see that your sympathies have been

worked upon. Calm yourself. Perhaps we can find something for Jim."

But Ernest grew less calm. "Sympathies are not under consideration," he retorted. "Are you not an advocate of justice, sir? Why should a man whom Moulton said had been worth double his salary to the business—I happen to know that—be displaced to make room for a raw young fortune hunter at an advanced salary from the start?"

Here the mother ventured: "Surely, that would not be fair. You couldn't advise that, James."

But the father did not hear. He had concentrated on the fateful something looking out of his boy's eyes. "You have it in you to do as well or better than Jim, and it is not your fault to be born well."

"No, father, it is to my advantage. I can at least afford to be just. Why, I even read these words in the meeting tonight, and Jennie re-quoted them to me: 'Let no man seek his own, but every man another's wealth.' What a hypocrite I would be to turn her brother out of his place the very next morning so that I, who need it not, may take the bread out of the mouths of a needy family."

"Tut, tut. These are great heroics, to be sure. This position which I have reserved for you would be merely a stepping stone to fit you to develop vast industrial resources that in the end will employ thousands of Jims."

"I cannot consent that my first step to fortune should be another man's ruin."

"You are too sentimental. We will be generous to Jim's folks."

"Put them on the charity list, I suppose," and Ernest tried hard to keep the sneer out of his voice. "Then we could exercise our Christian virtues toward them in the most approved form."

Ernest was both astonished and hurt at his father's position, and was aware that his feelings were taking him perilously near the danger mark.

"That was not a pretty speech, my boy," said the elder, reprovingly. "You surely know that I spend thousands annually to relieve the poor. But when it comes to business—why, 'business is business.'"

"In other words, you mean to say business is unchristian," said Ernest.

"Well, if you wish to put it so. Religion has its own sphere, but you try to mix the two beyond certain limits and you become an impractical fanatic and the world has no use for you."

"Father! And you an elder in the church?"

"Yes, my boy, religion is a private affair of the heart. Business is impersonal. It has no heart. The law of business is competition, and in that realm you must fight or go under."

"Not seeking mine own profit, but the profit of many," quoted Ernest.

"Good religon, but mighty poor business," was the father's comment.

"Then all these sayings of Jesus about loving one's neighbor as one's self, and living only to serve, may be applied only to the superficial manners and conventions of society, or, perhaps, inspire tender hearts to minister to the slums. They are not, then, intended to be a vital principle of life in the serious business of feeding and clothing the world."

"I think you have stated it pretty fairly. A business man lives by profits alone, and my present fortune has been built up on what economists would call unearned increment."

"I see," meditated Ernest. "Religion would clothe the naked, but Business would strip a man of all he has. Father, someone has been sending me a paper of late, which advocates substituting co-operation for competition in our whole industrial system. I believe that is what God wants—must have—if we are to be brothers to men. Under such an environment men could work together instead of against each other. The success of one would minister to the success of the other, instead of detracting from it. It would then be easy and natural to apply Christian principles to business. Now, you say I am fanatical and foolish to try to be a consistent Christian. I can see that to most men, less fortunately born, it would mean a sacrifice of all the comforts of life, to faithfully follow Jesus. You confess that it is our wicked economic system that forces these barbarous tactics upon us and ruins our souls. Do our churches stand for this double life? Do they? Answer me, father. You are an elder!"

Before the bewildered man could reply, Ernest dropped his arm and voice—both had been raised in denunciation—and with bowed head, as if in abject humiliation, repeated: 'As ye would that men should do to you, do ye even so to them. Whosoever will be chief among you let him be your servant.' You are right. These are not the ideals of business, but they should be."

The trust magnate recovered his speech: "Such sentiments are all right for poetic temperaments, or for hirelings who can take no initiative part in developing our vast industries."

"Sentiments!" exclaimed Ernest. "I quoted the words of the Master whom we profess to follow as the inspiration of our lives. Do you mean to tell me that we build chapels to teach the gospel of the gentle Christ to the less fortunate only that they may be the more peaceably exploited to our own profit? Then God forgive me for all the words I spoke to them tonight. And may God never forgive me if I mould not my own life to that gospel to the last jot of service I can render to my fellow man. If not with your consent, then without it. I refuse to enter the offices of the Mercantile Trust."

The father's face showed passion, though his voice was calm. "This is a terrible blow to me, my boy, if you mean it. All my hopes and plans for years have been dashed aside for what I regard as a foolish scruple. Think this over, Ernest, and, to help you decide, know that you forfeit all claim to my fortune if you persist."

"James, James, don't be hasty; he has been a dutiful son." The mother's heart was bleeding.

"You see, mutterkin," and the husband turned with a pretense of pleasantry to relieve the distressed look on his wife's face, "your boy should have been a little girl. Then his notions would have been pretty and harmless." The voice was very bitter and the sarcasm stung. "He is good for nothing practical. He will have to turn preacher."

"Father!" The son's voice was full of pain. "Is that an admission that the rules of conduct laid down by Jesus in the religion we profess are foolish fancies and inadequate for our daily living?"

"I am forced to do business under the laws of my country, and, though I never gave it much thought, in their practical workings they seem to be diametrically opposed to the teachings of Jesus."

"Then it is the business of the preacher of the gospel to reconcile them. Would that not be a practical work?"

"It can't be done," declared the elder Chessman, with conviction.

"The man who doubts that doubts God," affirmed the boy, solemnly. He sank into a chair and seemed lost in thought. Then, after a moment's silence, a shaft of light perhaps direct from God whose cause he had espoused, illumined his face.

"Why, father," he argued, "the very firm to which you belong have, in the formation of their trust, acknowledged the triumph of co-operation and brotherhood over the wasteful warring of competition! Has it not practically eliminated competition from its field of operation, from coast to coast? Father,"—and conviction of the truths he uttered seemed to grow upon him. "I believe that it is not owing to the competition, which you defend, but because of the lack of it that you are a rich man today. It is the laboring masses, the Jim Armstrongs, that are thrown to the dogs of competition. You believe in it for them. And we call ourselves a Christian nation!"

But the father had ceased to argue. Right and wrong mattered little. One fact smote his brain. His only son had turned against him.

"Good night, father and mother. I must think this thing out." And with a silent handclasp of each Ernest went to his room.

* * *

Some hours later Ernest felt a hand in the dark. He pressed it eagerly.

"Is he very angry?"

"I am afraid so, he may disinherit you. Ernest, my child——" and the voice broke.

"Mother, dear mother, your sufferings are all that matter to me. But does not your heart tell you that I am in the right?"

The answer was equivocal, but was given with a kiss, and Ernest did not press the matter.

"I must preserve the integrity of my soul, and live my own life, whatever happens. You know that, mother."

"But, Ernest! Have you thought of Ethel?"

"Yes."

After a slight hesitation the mother continued. "Will she appreciate the principle you stand for? Will she not care that you are portionless?" A picture of the beautiful petted child of wealth and fashion was in the mind of each.

"Mother"—and there was finality in the tone —"if Ethel cannot appreciate what I must be and do, to be true to myself; if she cannot feel with me, then we can never be one; and it is well to find it out before I call her wife."

A great "amen" rose and swelled in the mother's heart, for her son's choice of a fiancee had not been hers. As she turned to go Ernest pulled a folded paper from under his pillow.

"I have just had a dedication service over this," he said, and put it into her hand. As she passed into the hall she held the title page up to the light, and read, "The Christian Socialist." A Bible quotation in large type fascinated her gaze. "Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire! Behold the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth!"

Weary and broken she sought her bed, but not to sleep. Was her husband one of these rich, and had the luxury and ease of her whole life been the price of widow's houses and of wages kept back?

* * *

The next morning the junior partner of the Mercantile Trust was surprised and not a little gratified at the contents of a note which he found on his desk. There would be no change of clerks in the office, for Jim had been restored.

And in the Armstrong household there was great rejoicing, in which the angels must have shared, for Jim had become a Christian.

## INCENTIVE

By D. C. Miller, Bonner Springs, Kansas

Hogs! Greedy hogs! We know what hogs will do,
When feed is scarce each tries to get it all.
But when his paunch is full the hog is through;
He lies contentedly within his stall;
But man—poor man, can never get his fill
Of wealth, though piled in stacks to heights untold,
And in his greedy haste would starve or kill
Labor; the goose that lays the egg of gold,
But to restrain him would be most "unwise,"
'Twould "shut the door," you know, "on enterprise!"

Oh, what a lofty, noble, grand ideal,—
Or is it measuring others by one's self,—
Oh, what a world of pride a man must feel
Who thinks all progress comes through greed for pelf.
Oh, what a poor and wretched man! How blind!
Who never felt within his heart a throb
Of sympathy or love for his own kind,
And sees but selfishness in every job!
The love of Truth, Right, Justice, and Fairplay—
Are they but dreams that come to pass away?

The crown of thorns, the martyr's fiery cross;
Ease, Pleasure, Fame and Fortune cast aside
For toil and dangers, hardship, pain and loss—
Heroes and martyrs cannot be denied.
Was Winkelried a hog, and Tell a boar,
John Brown a fraud and Lincoln but a fake?
And what of LaFayette and thousands more
Who shed their blood or died for Freedom's sake?
*Did greed of gain or lust for pelf inspire*
*The men who perished for their faith in fire?*

## HIS IDEAL

Maud—"I've just heard of a case where a man married a girl on his deathbed so she could have his millions when he was gone. Could you love a girl like that?"

Jack—"That's just the kind of a girl I could love. What's her address?"—Boston Transcript.

It is impossible to prove the inspiration of Scripture to one who does not read the Scripture.—Ex.

## CAPITALISM VS. RELIGION

By Rev. B. A. Hills, Mt. Pleasant, Mich.

I cannot understand how a Christian minister or a Christian layman can wish to defend or perpetuate the present capitalistic system in our civilization, with its monstrous selfishness, resulting as it does, in awful harvests of failures, poverties, prostitutions, crimes. brutalities, miseries and wars.

The spirit of capitalistic commercialism is as far from the spirit of religion as Judas is from Jesus.

I do not hesitate to affirm, with all the emphasis in my power that any confessed Christian who cannot see this to be the truth, utterly fails to get the faintest insight into the meaning of Christ's gospel.

Capitalism is rooted in the soil of unmixed selfishness, the soil of all sin's harvest. Religion on the other hand, can thrive only in the garden of generous self denial and altruism.

Capitalism cultivates and glorifies the getting propensity, greed. Religion inspires to generosity and the giving virtue. The former makes for hard heartedness and hate, the latter for tenderness and love.

Our present economic system has for its purpose and end the making of profit. It renders the minimum of service and charges "all the traffic will bear." Religion gives, gives, gives, asking little in return. The motto of capitalism is, "Keep all you get and get all you can." Religion's motto is, "It is more blessed to give than to receive." Capitalism enriches a few at the expense of the many, producing the two great classes, the rich and the poor, separated by a bridgeless chasm. Religion aims to obliterate class distinctions by the alchemy of human brotherhood.

Capitalism's church despises the poor. It has a "church and laboring-man" problem. Religion breathes out its spirit and its heart in the Nazarene's words, "Blessed are the poor, for theirs is the kingdom of heaven."

Capitalism acts on the principle, "Blessed are you rich." Religion speaks plainly here, "Woe unto you rich, for you have had your reward."

Capitalism profits and thrives on the cruel toil of children. Religion proclaims, of such (the children) is the kingdom. Capitalism pays pauper wages to girls and women, driving many to suicide or prostitution. Religion strives with all its power to save and reclaim from the hell of despair and prostitution. Capitalism fosters war (wholesale murder) in lust of power and profit. Religion labors for peace on earth, good will among men.

The old parties are capitalistic. They are not actuated by a religious or moral spirit. They are seeking power and fame and spoils. They are defending the present exploiting, grafting master-and-slave system.

But a grand world-wide humanitarian, peace-loving, justice-seeking party has come into being, under the providence of God, to dissolve all racial and class distinctions in the universal and divine solvent of good-will. This party is the Socialist party. Socialism is fired by the spirit and aim of religion. Capitalism is churchy but not religious. The simultaneous service of God and Mammon is impossible. Can a Christian fail to see this? Capitalism is opposed to religion.

## REV. MOSELEY WILL ADDRESS CHICAGO FELLOWSHIP

Rev. A. F. Moseley will deliver the address of the afternoon at the monthly meeting of the Chicago Christian Socialist Fellowship. The meeting will be held in Hall 901, Masonic Temple, next Sunday, April 21st, at 2:30 p. m. All members are urged to come and bring their friends. Let us give Comrade Moseley a cordial reception as he comes to his work in Chicago.

**SOCIALIST CAMPAIGN SONGS,** with music. The greatest revolutionary songs of Europe and America. Every branch should have a lot. 50c per dozen. $3 per hundred

# Attitude of German Socialism Toward the Christian Religion

### By Paul Burgess, Marburg, a L., Germany

Marburg, a. L. Germany
March 14, 1912.

Dear Fellow Christian Socialists of America:

My last communication to you dealt with the attitude of the German church to the Socialist Party. It was pointed out that the more progressive elements in the German Evangelical Established Church are recognizing that Socialism has a message to the world of today and declare themselves ready to hear what God speaks through the Social Democracy; although they dare not openly espouse the cause of the worker's party. It may interest you to hear in this letter something of **the attitude of German Socialism to the Christian Religion.**

Of course there is no "official attitude"—and this is as it should be. "Religion is a private matter," says the German Socialist Platform. What is true of the party as a party cannot, however, be true of its individual members. Christianty demands that everyone sit in judgment on it. The Socialist as well as the Capitalist must answer the question, "What then, will you do with Jesus who is called Christ?" The past year has seen a rather lively discussion over the attitude of Socialism to religion in general and to Christianity in particular, in some of the Socialist monthly periodicals. Various attitudes have been expressed. One is that which is most clearly represented by Comrade Erdman. He acknowledges that, "man shall not live by bread alone," that the stomach is not the only organ of man. But he thinks that art, science, and the enjoyment of nature will sufficiently minister to the higher things of the spirit in the future co-operative commonwealth. Religion (which he rightly understands as the faith in a supernatural personal being) will be relegated to the ash heap as a sort of poetic metaphysics having only an antiquarian interest.

Other comrades, such as Standinger are of the opinion that religion is not necessarily bound to faith in a personal God (a childish superstition!) but may be thought of as "the attempt to complete our knowledge of reality," a need which will be felt less and less as we become more completely the masters of nature and our social environment. Instead of reverence before God these comrades place an awe at the all embracing, all-producing reality of the world. They thus brand themselves clearly as Pantheists.

Still others, like Maurenbrecher, make religion consist in the readiness to surrender to a high ideal, fidelity in the face of an unknown future to the upward trend of things, or "obedience to the categorical imperative." Just how one can speak of an up or down, a better or worse, without a God behind and in the world who has an eternal moral law and whose will determines what is right or wrong, they do not make clear.

But there are also representatives of a distinctly theistic and Christian form of religion—a religion which recognizes the place of faith in a personal God who gave a revelation to the world in Jesus Christ. This religion," says Comrade Muller, "cannot be merely taught, it must be experienced," and this experience of religion must be the motive power which directs over attitude to our fellow men.

In general it may be stated that the nearer these comrades come to a sympathetic understanding of religion, the more they see that Socialism is only a new and clear way of stating the social and ethical demands of religion.

It is pointed out by some of these German comrades, as our American Comrade Spargo in his "Spiritual Significance of Socialism" has so admirably done, that the socialist movement by its very nature, has a great deal more religion and real Christianity in it than many of its leaders are ready to acknowledge. For instance, a comrade often sticks by the cause and the party when it would be to his personal profit to desert it. But a man who does such a thing is not far from the kingdom of God. For as soon as one deliberately chooses "to suffer affliction with the people of God," he must have a strong faith in moral values; and clear thinking cannot rest till it finds a Giver of these values. Muller even goes so far as to say: "Successes in the Socialist movement are only to be gained where the leaders of the party, in addition to practical ability, have also strong religious quanties—an absolute faith in the right and justice of their cause (i. e., in the God who makes right and justice), a strong love for the people for whom they are working and an inspiration ready to make any sacrifice." This comes pretty close to the "Christianity of Christ"—love to God and surrender of the life to His will and flowing out of that, love to our fellowmen. Such Socialists can show Christians of all sorts that everything points today to the fact that the will of God for the race is the erection of the Co-operative Commonwealth as fast as possible and that to love our fellowman aright means the same thing.

Christianity as represented in the Church and Socialism as represented in the Social Democratic Party have to all appearances a much better chance of working hand in hand in the United States than here in Germany. Yet it is a significant fact that men from both these great forces, even here, are seeking to bring them together. That they must ultimately be one is, of course, to a Christian Socialist self-evident.

**A co-operative Commonwealth without Christianity is an impossibility for the simple reason that with the opportunities for thought and study which the masses will enjoy, religious questions must arise and "the riches of love in Christ Jesus," then and always will be found the most complete and satisfactory answer to these questions.**

But, again, for the present day. Christianity without the ideal of the Co-operative Commonwealth is fast coming to be seen as an impossibility also. **For the real Christian knows that he must love his neighbor as himself. But the most natural and evident way to do this is to actualize the Socialist Program.**

In the Prussian Landtag (Legislature) last week Comrade Hoffman, one of the representatives of the Socialist Party, exclaimed: "War is a defiance of God, of Christianity, and of Humanity!" The speaker of the house called him to order with the words: "I call you to order for this insult." Now everybody is wondering who was insulted. Was it War? or perhaps God? or Christianity? or Humanity?

—Paul Burgess.

## GREAT SPECIAL EDITIONS

**The great special editions of the Christian Socialist are for special people. The Catholic, Methodist, Church of Christ, Lutheran and Episcopal** are for ministers and members of these respective churches. **They should each be distributed liberally at the doors of these respective churches on Sunday as the people come from worship.** THERE IS NO BETTER PROPAGANDA PLAN THAN THIS.

We have also the Thompson special the Prosser special and the A B C of Socialism special, which magnificent matter is unsurpassed for use at any church or any home.

And the Hill special, which so tremendously answers and exposes Rev. J. Wesley Hill, the notorious capitalist ministerial decoy, should be used among all preachers and all churches. While the last great special, devoted to the Men and Religion Forward Movement, containing the seathing and convincing articles of Rev. W. A. Prosser and Rev. E. M. Duff, should be used largely wherever Raymond Robins speaks and wherever the M. & R. F. M. holds its meetings.

Comrades, the above specials are absolutely unequalled as Socialist propaganda matter.

Get your branch to order a big bundle.

Prices, in bundles of ten or more, one cent per copy, postpaid; 100 copies, $1.00; 1,000 copies, $8.

## MRS. CARR'S LECTURES IN IOWA AND ILLINOIS

Mrs. Ella Carr recently returned from a very pleasant and successful lecture trip in northern Illinois and eastern Iowa.

### Y. M. C. A. at Freeport, Ill.

The Comrades of the Freeport Local, through the kindness of the General Secretary, secured the Y. M. C. A. Hall for Mrs. Carr's lecture Sunday afternoon, March 17th. A committee of ladies tried to secure a church but failed.

Mrs. Carr was introduced by the General Secretary, A. L. Mayer, who declared his approval of Christian Socialism. There were about 150 people present and three of the pastors of the city. After the addresses, one of them frankly said to Mrs. Carr: "If this is Socialism I am a Socialist and you can have my church for an address." A trustee of one of the churches who had refused the church for this lecture was present and after the address was the first one to come forward and subscribe for the **Christian Socialist**.

In the evening the Local gave Mrs. Carr a very pleasant reception at its own hall. The ladies served excellent refreshments and some splendid comments on the address of the afternoon were expressed. One Comrade told how he had tried everything he could think of for years to interest one of his friends in Socialism and had about given up in despair. But he invited him to hear Mrs. Carr's lecture from the Christian viewpoint. He was there and when the lecture was over he asked him what he thought about it, and he replied, "That just hit the spot."

The ladies of the Freeport Local have only recently joined and they deserve praise for the encouragement and help they are to the cause. Miss Cora A. Frankenfeld, a bright young woman and one of the loyal workers for the **Christian Socialist**, arranged the date through securing the Local's cooperation.

Mrs. Carr also was invited to address the boys' meeting at the Y. M. C. A. She gave them a brief, earnest, practical little talk. Boys are always an inspiration to any speaker.

### Dubuque, Iowa

The next date was on Monday evening, March 18th, at Temple Hall, Dubuque. Tickets were sold for the lecture and the attendance was good. Comrade D. S. Cameron introduced the speaker. He also did most of the work in making the meeting a success. He tried to secure a church and failing in this, he next asked the ministers to announce the lecture. Many of them did so and it was the first time in Dubuque that the churches had announced a Socialist lecture. The next time we trust some will be opened to our message. Some of the women present seemed to catch the enthusiasm of the speaker and from the comments good seed was surely sown. One good Catholic Comrade told the speaker afterwards that their new Archbishop had in a recent speech said to his people, "You have tried the old parties why not try the other one?" It is to be hoped they will follow this sage advice.

Mrs. Carr's dates at Manchester, Ryan and Coggon were all arranged by Comrade Charles Hickethier, a veteran of the Civil War, and now past eighty years and who is yet young and active and anxious to see victory written large on our Socialist banners. Comrade Hickethier and his noble wife, who is indeed a Social Mother, though she has never had a child of her own, have entertained the Socialist speakers at their home, which is named "Bellamy Villa." These Comrades have given cordial hospitality to our workers and thereby have blessed many.

### Manchester, Iowa

Tuesday evening, March 19th, Mrs. Carr spoke in the opera house. The attendance was small, as Comrade Hickethier tried to advertise the meeting as best he could but had no assistance, not knowing a single Comrade in the town, though there were four or five Socialists at the meeting. Some heard their first address on Socialism that evening. Only one woman was present. But the men listened very intently and the meeting was a success. All the pastors were called on but only one came. A former Republican state senator became interested enough to subscribe for the **Christian Socialist** and a single-taxer expressed his approval of the address. We shall hope to hear of a Local organization there soon.

### In Christian Church at Coggon

Thursday evening, March 21st, the Christian Church was opened for the lecture. Mrs. Carr was introduced by the pastor, who spoke very kindly of our work. He is now a student of Socialism. There were about 75 present and the audience gave splendid attention. Another minister was present also and and the meeting was indeed worth while.

### At Ryan

Friday evening, March 22d, the address was given in the opera house. Comrade Hickethier introduced Mrs. Carr. The lecture was well received and was following by expressions of praise from earnest souls. The Catholic priest of the village was present part of the evening. The attendance was good.

### At Hopkinton in Christian Science Hall

Sunday afternoon, March 24th, the lecture was given in the Christian Science Hall, in Hotel Philipp. Miss Zeuch, a teacher and the only lady member of the Local, introduced Mrs. Carr in a pleasing manner. There are other Comrades of the fair sex who were urged to join the Local and help in the campaign in Hopkinton. We are confident they will do so soon. The hall was well filled with over one hundred people. The Comrades of the Local had advertised the meeting well and also succeeded in getting the ministers to announce the same. One of the professors of the Presbyterian College and some of the students were present. Comrade Wm. E. Zeuch, one of the students, wrote the following to Mrs. Carr after her return:

Hopkinton, Iowa, April 6, 1912.

Dear Comrade—After listening to the comments upon your address from both the students and the town people during the two weeks since you were here, I must say the results of the speech have been great. Some students who attended your meeting are candidates for the ministry. The fearless way you handled the church question and the truth of your statements has cut them to the quick. One woman who attended the lecture said to me, "Before I attended the lecture I would not allow any of my children to speak of Socialism in the home, but now my conception of Socialism is entirely different. I had always before considered it something immoral and anti-Christian." This is only one of dozens that I have heard. The lecture has also created a desire upon the part of the students. The college permits the Y. M. C. A. to conduct Chapel on Wednesdays. I am not a member, but yesterday the leader of the Y. M. C. A. came to me and said: "Zeuch, will you please give us a talk on the Labor question? Our meetings are dead; no body will attend and we want something to enliven them so all the boys will come." You can imagine my astonishment at such a request. I found later that the request for a talk on the Labor question came from one of the Y. M. C. A. boys who had attended your lecture.

We are glad to hear of your big meetings at other places and hope that they may do for other towns what they have done for us.

Yours fraternally,
Wm. E. Zeuch.

At the election held the Tuesday following three Socialists were elected. One of them was the Mayor.

### At Waterloo

Comrade William Yerington tried to secure a church at Waterloo for Mrs. Carr's lecture but did not succeed. Having Monday, March 25th, an open date, Mrs. Carr arrived there in time to attend the meeting of the Local on the night of the city election. She was given a short time to speak and removed some prejudice in the minds of some of the Comrades against our Christian Socialist Fellowship movement. Some subscribed for the paper and the Comrades held a pleasant social session afterwards with dancing and refreshments. The election returns showed the Socialist vote was doubled over the previous election.

### Evangelical Church at Dysart

Comrade Dr. H. J. von Lackum arranged the Dysart date. He has been working quietly for years among the people with literature and is greatly interested in the success of the cause. Through his influence as one of the leading men of the town, he secured the German Evangelical Church for Mrs. Carr's address. He advertised the meeting well and expected a good attendance, but when he saw an audience of 500 people present he was greatly surprised and very happy. He introduced Mrs. Carr, who has the honor of making the first Socialist address in Dysart in the largest church in the town. She held the close attention of that church full of people for nearly two hours and the Doctor wished she might have had another hour One of his daughters remarked, "And the children did not even whisper."

The Band Boys volunteered to play on the street and after playing the final selection at the door of the church they came in to hear the address. Mrs. Carr very much appreciated their services in helping to make her meeting a success.

The Dysart Reporter had a write-up of the lecture which, it said, aroused much interest and much comment.

### At Marshalltown.

The Comrades of the Local tried hard to secure a church. As they did not succeed the lecture was held in the Library Hall and tickets of admission were sold. The meeting was well advertised, especially among the churches. One minister was present and expressed his approval. The Socialist women here are active in the Local and are planning to do constructive work through their club recently organized. Comrades P. E. Wanberg and L. A. Hanson and Mrs. Dr. Townsend-Hanson are among the active and loyal workers here.

### At North English

Comrades Mr. and Mrs. Ross J. Miller, who live about four miles from North English, opened their home for Mrs. Carr's address. The farmers, with their wives and children, of the neighborhood came and seemed much interested. They were nearly all non-Socialists, and after the address questions were asked and answered. The collection that was taken has been spent for Socialist books to circulate in the neighborhood and to reach some of the ministers in North English who were interviewed by the speaker in the morning. Mrs. Miller, who was for years a teacher, requested that Mrs. Carr have an opportunity to speak to the High School students. This was refused. The ministers there are studying Socialism and are sincere men.

Mrs. Miller writes that everyone said they enjoyed the address.

### At Davenport Congregational Church

Friday evening, March 29th, the address was given at the Berea Congregational Church. The Brotherhood of the church, through its secretary, Comrade J. C. MacLagen, arranged an open meeting, inviting the ladies. The pastor introduced the speaker. The audience was almost entirely non-Socialist as the Socialist Comrades were prevented from attending by their campaign work. Questions were answered at the close and the meeting was a success, though the attendance was not as good as was expected. An admission was charged and many tickets were sold.

### At Sherrard, Ill.

Comrade Isaac Edwards, the son of a minister, is doing splendid work for the cause in Sherrard. He tried to secure a church also. But had to arrange for the address in the opera house. The speaker was introduced by Rev. Johnson. The audience was made up of both men and women. This was a new feature to get the women out and did good, as they attended the State Secretary's lecture also the Monday following. At the Socialist lecture preceding Mrs. Carr's there was only one woman present, the wife of Comrade Edwards. It is to be hoped that the women will now join the Local and do their part to add interest and enthusiasm to the work.

Sunday morning Mrs. Carr was invited to address the Men's Class at the Congregational Sunday School. She talked to them on Socialism from the Bible view point. Questions were asked and answered and good was done.

### At Streator, Ill., Methodist Church

Mrs. Carr completed her trip by speaking in the Methodist Church at Streator, Ill. The Comrades charged admission and advertised the meeting well. There were church people and some three or four ministers present. They gave the closest attention and one of the ministers present has since declared his conversion to our political program which before he seemed not to understand.

Comrade George North Taylor arranged Mrs. Carr's date here and introduced her in a splendid manner. He is a speaker himself and is one of our very loyal workers for the **Christian Socialist**. He is now sending in as fast as he can three-month subs for the ministers of his county.

Mrs. Carr very much enjoyed this trip. She appreciates greatly the hard work done by the Comrades in making the meetings a success. She believes much good was done for the cause.

Space forbids proper mention of the excellent Comrades who entertained Mrs. Carr in their homes Their cordial hospitality will be a sweet memory to her for years to come. May God bless every one of them.

The Fellowship of Comrades in this great work is truly Christ-like and warms the heart and stirs the soul to greater efforts to bring the final Victory.

---

## ANOTHER PREACHER WITH US.

To the Editor:

I feel it a pleasure, privilege and duty to write you at once, expressing to you and your co-editors of the **Christian Socialist** my joy and appreciation of your united efforts to proclaim the saving grace and power of Christ's gospel.

Happy indeed am I to be able to say, I am one with you in every effort to have day by day a more pronounced and practical application of Christianity.

Having recently been favored with copies of the **Christian Socialist**, through Comrade Mr. F. O. Imber, I feel indeed bound to personally thank you; realizing in some degree the publications, gigantic mission, and destined success, with the personal, interested and powerful Christ at the head.

Needless to say—as an evangelist actively engaged in the social service work and urging truth in every applied form—I shall in every possible way try to co-operate with you in bringing speedy adjustment of our world's crying needs.

May the blessing and power of God's forces in the unseen universe co-operate with you, multiply and intensify your spiritual and inspired utterance, holding up your hands until the battle is won, and Satan's forces everlastingly defeated is the desire of

Yours loyally in truth,
Mobile, Ala., Y. M. C. A. Frank Mandell.

---

## TWO PROPOSITIONS

**1. Send us lists of picked names of men and women, with 5c per name, and we will send to their individual address a bundle of six assorted samples of the Christian Socialist including two of our recent special editions. As we have to address the wrappers for these, it is a very great service for so little money. Send the names of preachers and teachers upon separate sheets plainly marked.**

**2. Send us the money—all you can spare—and we will send (for each 5c you remit) six assorted samples of the Christian Socialist to a minister of any denomination you prefer. (We have the year books of the various churches with the names and latest addresses of the ministers.)**

**These two plans afford you a chance to use your campaign money to the best possible advantage. Begin now. Better circulate these papers now before the old party excitement and prejudice rises too high. Now is the time to strike. A dollar spent now for campaign material is worth two spent during the last exciting months before election day.**

THE CHRISTIAN SOCIALIST
Issued Weekly. Published by
The Co-Operative Printing Company
Address 5443 Drexel Avenue, Chicago
Telephone Midway 2349

Entered at the Postoffice at Chicago, Illinois, as Second-Class Matter.

Subscription Price............One Dollar Per Year
Six months 50c. Three months 25c.

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchange on all checks, unless you add 10 cents for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

EDITOR
Rev. Edward Ellis Carr

CONTRIBUTING EDITORS

| | |
|---|---|
| Rev. W. D. P. Bliss.. | New York City |
| Rev. Wm. A. Prosser | Pittsburg |
| Rev. Eliot White | Mahwah, N. J. |
| Rev. J. Stitt Wilson | Berkeley, Cal. |
| Rev. Carl D. Thompson | Milwaukee |
| Mr. Harvey P. Moyer | Chicago |
| Mr. Geo. H. Strobell | Newark |
| Mr. Oscar F. Donaldson | Webster City, Iowa |
| Rev. Wm. A. Ward | St. Louis |
| Rev. Geo. Willis Cooke | Boston |
| Mrs. Kathryn Spiers | Richmond, Va. |
| Mrs. Ella Carr | Chicago |

## CONFERENCE AT BUFFALO

The Seventh General Conference of the Christian Socialist Fellowship, which convenes at Buffalo, N. Y., April 25-28, is of unusual importance for several reasons:

1. The meeting of the delegates for fellowship, to hear the reports and to transact needful business.

2. The program of the Conference and the addresses of the Fellowship speakers at the various churches will reach thousands with the glad, good news of Christian Socialism.

3. Proposed changes in the constitution are to be discussed and voted on.

4. The determination of Comrade Ward not to stand for re-election requires the selection of a new General Secretary.

5. The seat of the Conference, the great and thriving city of Buffalo, only a few miles from Niagara Falls, adds importance and attraction to the meeting.

6. The discussion of Fellowship plans during the campaign of 1912 and of the opportunity before the organization during the next few years of thrilling agitation in America will be of exceptional importance.

Every center should send delegates.

## HELP FELLOWSHIP TREASURY

We desire to urge renewed attention to the appeal of Rev. Wm. A. Ward, General Secretary of the Christian Socialist Fellowship, in behalf of the Fellowship Treasury. For several months he has been unable to go on the road lecturing, and has received no salary from the Fellowship. His salary certainly should be paid, at least up to the time he undertook the State Secretaryship of the Missouri Socialist Party; for he has worked faithfully for the Fellowship and deserves not only just but grateful returns for his services.

Besides the back salary, there are bills for printing, literature, etc. In all, it will take hundreds of dollars to cancel the debts of the Fellowship and clear the way for work next year. And we, therefore, earnestly request every member of the Fellowship to help at this crisis.

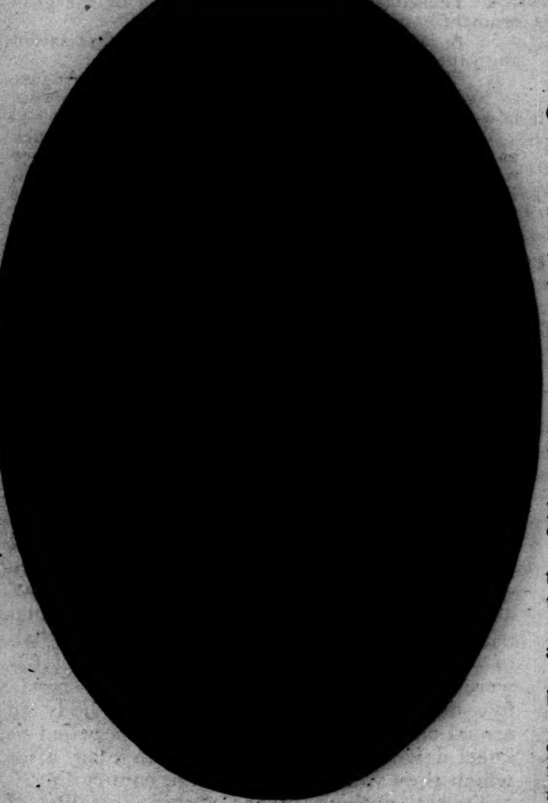
The Christian Socialist Fellowship is greatly needed in America, and you who appreciate what it stands for should help nobly, whether you are a member or not.

If your dues are in arrears, send the money to pay up for 1912.

If you can spare one dollar, a few dollars, or many dollars, to help pay the Fellowship debts, please send the money to Comrade Ward at 79 Blackwelder Building, St. Louis, Mo.

## OUR NEW HELPER

Arthur F. Moseley, who has come to assist the publishers of the **Christian Socialist** as business manager and general recruiting officer of the SOCIALIST CRUSADERS, has been a Socialist for several years, having voted for Debs in 1904. Previous to that time he traveled extensively and served in two armies—that of England during the Boer war in Africa and that of the U. S. against Spain in Cuba. He has "smelled powder" on different occasions, and will doubtless prove a valiant "Soldier of the Common Good" in his new field.



Rev. A. F. Moseley.

Comrade Mosely until 1903 was a typical soldier, rough and ready. He won a quick promotion, and was soon a drill master. At that time he was converted to Christ and became an earnest worker in the Y. M. C. A. Since then he has served three years as pastor and several years as Army Secretary of the Y. M. C. A., having been stationed at Ft. Totten, Brooklyn, and Ft. Wadsworth, New York. During the last winter he was Superintendent of Religious Work over four forts in New York Harbor. As an Army Y. M. C. A. Secretary Comrade Moseley achieved success and distinction as a soul winner and a vital moral force among the men.

He has lectured extensively in churches and Y. M. C. A's. throughout the country.

While in New York last year he took a course in the Rand School of Social Science and has become a thorough class conscious Socialist and a party member.

We commend Comrade Moseley to the good will and hearty co-operation of the readers of this paper. May he have great joy and success with his work by your help.

## INTRODUCTION.

I am very happy to become acquainted with you through the **Christian Socialist.**

Your welfare and mine binds us together in this great movement. Our common desire is to be a factor in bringing to realization the Brotherhood of Man on earth. We know that up to this present time we have fallen far short and must ever do so in this capitalist system of economic competition. As long as a father is compelled to sell his sons into thievery, his daughters into prostitution and his babes to the mill owners that they may have bread in the home, surely the kingdom Christ preached and prayed for is far from us.

The root lies deep in the soil, trimming and pruning might mean temporary relief, but nothing short of a complete uprooting will in any wise permanently destroy the evil.

I believe that the only remedy lies in revolution as is declared in the Gospel of Christ and the doctrine of Socialism. I believe in the "Direct Action" that strikes at the ballot box and in a Syndicalism that takes in all who seek to break the fetters of economic slavery, exercises charity one toward another and works in harmony together. The industrial arm has need of the political and both arms have need of the Christian heart.

The **Christian Socialist** meets my ideal and I choose to direct my efforts through its channels, and believe that wherever we place this paper we lay the foundation of real scientific Socialism.

I want to help boost this paper to the 50,000 mark, and thus hasten the day when all Christians are won to the cause. The first plan for this grand effort is now well under way; it is coming through the **Socialist Crusader** force. If you are not a member, get in. And I am convinced if we all work together, we will soon pull this old world out into the dawn of a brighter day.

A. F. MOSELEY.

We have launched an organization, strong and systematic in its plan. But a plan to be successful must be worked. This plan could not be worked by any one man, nor by any few men. Its success depends upon the combined effort of each loyal comrade.

The **Socialist Crusaders** present a practical program of work and offer an opportunity for every one to have a part.

The **Socialist Crusaders** propose to increase the subscription list of the **Christian Socialist** to 50,000 by the fall election.

Great inducements are given the members and we are going in for a real stirring time.

Promotions will be rapid and rewards will be sure.

We want to enlist in this new organization everyone who has caught a vision of the Coming Kingdom and who will work for its realization. Two dollars worth of subscriptions to the **Christian Socialist** will entitle you to membership in the **Socialist Crusaders** and will also give you 50 cents credit at this office for Socialist literature.

The Recruiting Office is open. If you want to enlist in the **Socialist Crusaders**, write and we will send you full instructions.

Be quick! Get on the roll. The first test comes off May 1, 1912.

## SOCIAL REVOLUTION FOR CHINA

### Dr. Sun Says Policy of Nation Will Be Toward Socialism

"I have finished the political revolution and now will commence the greatest social revolution in the world's history," said Dr. Sun Yat Sen, the exprovisional president of China, in an interview at Shanghai. "The abdication of the Manchus is only the means to greater development, and the future policy of the republic will be in the direction of Socialism.

"I am an ardent follower of Henry George, whose ideas are practicable on the virgin soil of China as compared with their impracticability in Europe or the United States, where the money is controlled by the capitalists."

Dr. Sun says that he has the full consent of the government to start his propaganda immediately, whereby the railroads, mines and similar industries will be controlled by the government. The single tax system and, as far as possible, free trade will be adopted.

## SOCIALIST PARTY GROWING

The reports of the national office of the Socialist party indicate an average dues paying membership for January, February and March of 125,000. The dues received for March indicate 133,000 members. The sale of literature by the national office, not including lyceum bureau literature, amounted to nearly 500 per cent more for the first three months of 1912 than for the corresponding period of 1911.

## JAMES BYRON ALLEN

The comrades of Providence, R. I., are sorely bereaved by the death of James Byron Allen, a faithful worker for the cause, especially as a distributer of Socialist literature. He was nearly 67 years of age.

## ALASKA

### By John C. Chase

(Owing to the elevation of the ocean bed by an earthquake the Japan current now strikes the coast of Alaska and has changed its climate greatly. This change is likely to be permanent.

To the Editor:

When I left Lincoln for what is supposed by the people of the east to be the frozen north, snow was piled several feet high in the streets and the thermometer hanging around 15 to 20 degrees below zero. My friends told me that I would surely freeze to death in Alaska. I am now a thousand miles up the coast from Seattle and there has been no snow to be seen excepting on the mountain peaks. There has been no zero weather all winter and overcoats and gloves are only worn as a matter of habit and not from necessity. One can stand out on the deck of a steamer as she plows her way up the coast nearly all day and all night without any extra wraps and feel as though it was California instead of Alaska.

The fishing and mining season is now opening up and every steamer is crowded with people from all parts of the United States, and of the world in fact.

On the trip from Seattle to Ketchikan I found one man from my home city in Massachusetts. On another boat I was suddenly slapped on the back by a friend of my youthful days whom I had not seen for many years. I met many from other states.

All these people from all parts of the world have set their faces to the north and all have faith in their ability to come out with their "pile." The great majority are doomed to disappointment so far as making their pile is concerned. The door of opportunity is rapidly being closed to those who have no money here, just as it is everywhere else.

Five years ago any man with a small rowboat and a net and a few other inexpensive implements could go out a mile from his own door and make a haul of fish, halibut or salmon, which he could ship down below and make a mighty fine and independent living without let or hindrance from anything or anybody except nature. Today, large canneries and cold storage plants are springing up and larger fishing smacks, using traps and other modern means of securing big hauls of fish, have taken the place of the small boat, and the inner waters have been cleared of fish. One must now go out for many miles for fish, and it is only those who have capital enough to get gasoline boats or sailing craft who can now continue in the fishing business on an independent scale.

Alaska is falling into the grip of commercialism and feeling the force of capitalism quicker than any other section of America has felt it.

The people are beginning to realize this and are preparing to prevent any further seizure of the Alaska revenues by the Guggenheims and Morgans.

The people of Alaska are in the main alert, open-minded and progressive. They are all open to conviction and are ready to give ear to any one who has something to say.

Many of the towns have already elected Socialist administrations and an active campaign is now being carried on for the capture of others, to be followed up by an active campaign for election of a Socialist delegate to Congress in August.

At Ketchikan, where I made my first stop, we had two meetings that were the largest ever held in that town by anyone for any purpose. The Socialists have a working program and a definite set of demands for the conservation of Alaska and its resources for the people which are rapidly gaining in popular favor.

Among these demands are the following:

1. A complete territorial form of government, Alaska not to be treated like a conquered province.
2. A railroad built and operated by the government to take the resources of the interior and reduce cost of transportation.
3. The development and operation of all coal mines in Alaska by the government.
4. The construction of wagon roads by the government.
5. A law to abolish the staking of association and other claims by power-of-attorney.
6. The changing of election time from August to November in order to eliminate the floating vote now being used against Alaska's best interests.

There is no poverty and suffering in Alaska such as is known in the states as there is so much chance to pick up a living from the many natural resources. But the country is fast being gobbled up and the people divided into employers and laborers, into capitalists and workers.

More and more the country here will be overrun with men from the states seeking jobs, and already several towns have become so easternized and commercialized that many workers in them are cowed down and dare not say their souls are their own.

But Socialism is growing and sweeping on. Watch Alaska.

Petersburg, Alaska, March 22, 1912.

## MAKING THE FLAG RIDICULOUS

For some time past there has been a free speech fight going on in San Diego, Cal. Socialists, Single Taxers, Industrial Workers and others are trying to force the repeal of a city ordinance that denies the rights of free speech and peaceable assemblage. A news dispatch states that recently nearly 100 Industrial Workers of the World of Santa Ana, "all of whom admitted they were anarchists," (?) were met at the outskirts of town by forty-five deputy constables and a large body of armed citizens of San Diego and compelled to kneel down and kiss the American Flag, after which they were started for the county line.

To say nothing of the stupid brutality of this performance, it is hard for anyone who honors the flag as the emblem of a great political ideal and political rights for which multitudes of brave men have suffered and died on the battlefield, to speak temperately of this placing of "Old Glory" in the ridiculous position of Gessler's hat and "the emperor's coat." The real "anarchists" were the official thugs who dragged the flag in the dust to be forcibly kissed by men whom such officials have never given any reason to respect it. This incident will make the emblem of American freedom and the government that carries it objects of loathing and hatred to thousands who would be loyal and patriotic citizens if they were treated as the traditions of American liberty would suggest.

But it is the fact that Socialists and Single Taxers and I. W. W. men propose changes in our social order intended to compel commercial and political grafters to earn their living, instead of robbing the working classes, that makes them so hated and detested by those "clothed with a little brief authority" that they trample constitutional rights underfoot. It is an example of Economic Determinism. The "patriotism" of these "deputy constables and armed citizens" bears the brand of the dollar mark.

Wm. H. Watts.

## MORE SOCIALIST VICTORIES

At Jamestown, N. Y., the Socialist elected a councilman.

Two Socialist aldermen were elected at Staples, Minn.

At Holland, Mich., the Socialists elected two aldermen and also a constable. The straight Socialist vote increased 300 per cent and the total Socialist vote increased 700 per cent throughout the city.

At Aurora Springs, Mo., the Socialists elected their entire ticket, a big majority was secured by the Socialist candidates for all offices.

At Superior, Wis., two new Socialists were elected as supervisors on the county board, where they also re-elected another member.

At Havre, Mont., the Socialists elected an alderman.

At Scammon, Kan., the opposition realizing the utter uselessness in putting up a ticket, failed to do so and the Socialists won in a walk.

At Morgantown, W. Va., the Socialists elected one alderman against a fusion ticket.

At La Crosse, Wis., the Socialist vote shows an increase of 60 per cent over two years ago.

At Roundup, Mont., the Socialists elected one alderman.

At Frontenac, Kan., the Socialists elected two members of city council and failed to elect a third by but three votes. The two old parties united on one ticket.

At Allouez, Wis., the Socialists elected the chairman of the town, he receiving twice as many votes as the Republican and Democrat candidates combined.

At Kewanee, Ill., in a county election, the Socialists more than doubled the vote of one year ago.

## News and Views

### By WM. H. WATTS

After reading of this latest attempt at "trust busting" it is refreshing to read some remarks by Dr. Delbrueck, Secretary of the Interior Department of the German Empire in a recent speech in the Reichstag. Dr. Delbrueck said that trade combination syndicates, as trade combinations are called in Germany, are a necessary and in the main useful development in modern industrial life. By combining the means of production and by regulating sales a more perfect utilization of the means of production is secured as well as a certain steadiness to prices and wages.

"In some cases trade combinations grow into monopolies; and private monopolies," said the minister, "can under some circumstances be more dangerous than a State monopoly; this is especially the case in a constitutionally governed country, where the Parliament is in a position at any time to exercise its control over the administration of such monopolies."

Dr. Delbrueck rejected the idea of having a general law passed for the regulation of syndicates. He expressed his personal conviction that the German government would be compelled under certain circumstances to convert private monopolies into state monopolies.

State Socialism or State Capitalism—the terms are synonymous—as an escape from true Socialism on the one hand and the evils of capitalism on the other must eventually lead to true Socialism; for the rising tide of democracy can never be thwarted by any bureaucratic administration of industry.

* * *

The Federal Government provides six hundred gallons of ice cream per day for its workers on the Panama Canal, according to a report by Colonel Goethals. Consumption of ice cream in the Canal Zone is encouraged by the government because of its food qualities and refreshing effect upon the canal workers in that tropical climate.

If Uncle Sam can provide ice cream for his husky workers on the Canal could he not, if he tried hard, provide ice cream and pure milk here at home, and thus save the lives of thousands of working class babies who die during the heat of summer in our large cities?

* * *

In a report to the Society of Medical Jurisprudence of New York City, Prof. Elgin Gould, a sociological expert, declares that New York City is the worst crowded metropolis in the world.

"The greatest evil in New York is overcrowding," he says. "There is no city in the world that compares with it in that respect. There are many blocks here 800 by 200 feet in which from 2,500 to 4,800 persons are living. In one block in the negro district 5,000 people are living.

"Bombay, next worst in this respect, is more than half behind New York, and London is only a third as bad off."

The terrible overcrowding in our great cities forms another problem which we shall eventually be compelled to solve by national action, in spite of any dread of Socialism or "paternalism." With publicly owned railroads it would be possible to make special rates by which the denizens of such crowded warrens as those mentioned above could move themselves and their goods to more desirable parts of the country. It would even be a paying investment in good citizenship and increased usefulness for the nation to move many of them free of charge. Public ownership of land and public building enterprises in connection with publicly owned street railways would enable the toilers in our great industrial centers to live in decent residential districts.

* * *

Though we did not succeed in carrying Milwaukee against the combined opposition of the two old parties, the election returns are highly encouraging. Eau Claire, Wis., has elected a Socialist mayor under the commission form of government by a majority of 288. Socialists at Fort Scott, Kas., have added three out of five aldermen to the two they already had, over the combined opposition of the Republicans and Democrats, giving them control of the city council. In Butte, Mont., the Socialist majority was 165 over the combined opposition, putting one more Socialist alderman in the council. A great many Socialists have been elected to small town, village and township offices, indicating a rising Socialist vote among the country population where we have long been told we could never succeed with our propaganda.

* * *

The legal department of the United States government has begun suit for the dissolution of fourteen steamship companies doing business between New York and the Far East by way of the Suez Canal. Whether the government fails as completely as it has in the Beef Trust prosecutions or whether it has a measure of success as it had in the cases of the Tobacco Trust and Standard Oil is of no consequence. Hundreds of thousands, perhaps millions of dollars of public money, and more money spent by the defendants will be used to provide jobs for expensive lawyers, and when it is all over the same capitalists will own the same steamships and charge the traffic, if not "all it will bear," at least enough to produce for the stockholders the average rate of profit, which must come out of the working class at least.

* * *

San Francisco, like many other cities, had had two telephone companies. Recently one of these companies was "merged" in the other. If the stockholders had been content to simply "merge" their holdings by distributing the stock of both companies pro rata and had continued operating under two charters possibly they could have kept up the appearance of competition and remained in business for some time without molestation, but the merger of the companies and the resultant consolidation of the plants showed the people of San Francisco that they must choose between private monopoly and public monopoly, and at a special election March 29th they voted nearly two to one to instruct the Board of Supervisors to call a special election to vote bonds for the purchase of the telephone plant. There are some things that the people can do for themselves better than any corporation will do for them; and such are any of those things upon which the people in common depend, from public streets to packing houses.

# International Sunday School Lessons

By Rev. Wm. A. Prosser, Pastor Ames M. E. Church, 4648 Second Avenue, Pittsburgh, Pa.

## LESSON FOR APRIL 28th

### The Beatitudes.. Matt. 5:1-12 Luke 6:20-26

**Golden Text:** Blessed are the pure in heart, for they shall see God, Matt. 5:8.

### A Contrast

What a striking contrast there is between the manner and spirit of the delivery of the Sermon on the Mount and of the law on Sinai! The one was given amid terrifying scenes, the other amid the quiet and glory of a mountain summer morning. One was startling and prohibitive, the other full of promise and comforting. Both are immortal utterances and reveal the spirit and needs of the times. Both are to be fully realized in life. Moses prepared the way for Jesus, and Jesus came to fulfill Moses. They are supplementary, not contradictory. Grace did not and cannot abrogate or supplant the Law. It must fulfill not destroy.

### A Puzzling Question

A puzzling question meets us when we study comparatively the sermon as reported by Matthew and Luke. There is a marked difference between them in length, content, spirit and interpretation. Matthew gives three chapters, 5-7, to the sermon. He is full, explicit, explanatory, subjective, spiritual and general. For instance, he says blessed are they that hunger and thirst after righteousness, the pure in heart, and blessed are the poor in spirit. On the other hand Luke is briefer, devoting less than one chapter of his book to the sermon. As far as he goes he is explicit but he is social, objective and very direct and personal in application. Without qualification and with shocking bluntness he says, "Blessed are ye poor," "ye that hunger now," "that weep now" and "that are hated." These are real differences and they should be carefully noted by every student. They present a question in Biblical criticism.

However the difference between Matthew and Luke may be explained, we must settle for ourselves the question of which is freest from gloss and truest to the letter and spirit of Jesus. We believe Luke gives the truest meaning to the words of Jesus for the following reasons:

1st. Spiritual poverty as rendered by Matthew is meaningless. Strictly interpreted there is no such thing as "poor in spirit." To substitute the word humility and say blessed are the humble in spirit is to change the meaning of the phrase.

2nd. Economic and social poverty as Luke gives it, has meaning and force. The unqualified message of Jesus, as reported by Luke, was pertinent to the people to whom it was addressed. Jesus was addressing economically poor people, hence, his direct address, blessed are ye poor for yours is the kingdom of God.

3rd. Luke's promised blessedness for the poor agrees with the announced purpose of Christ in Nazareth, in the outset of his ministry, that He came to preach Good Tidings to the poor, to heal the sick, liberate the slave and proclaim the restoration of the year of Jubilee.

4th. The Christ movement appealed to and was made up of social outcasts and the economic poor. If it had no social message for them it had no message for anybody. The Christ movement promised economic and social deliverance to the poor, and for that reason they flocked to its standard. The rich and the mighty were not in nor of it, for it held out no immediate economic and social benefit for them.

5th. The Christ Movement was an all inclusive revolutionary movement of, for and by the poor.

6th. The rich and ruling classes were bitterly opposed to Christ, his disciples and their movement. They abused and killed Christ and the Apostles in the hope of stamping out the revolution. Nothing is greater evidence that Christ's movement was for the poor, that it meant present and ultimate blessedness for the poor, than that the rich found nothing in it for themselves and set their faces like flint against it.

And lastly, but not least, is the striking and bold contrast between the poor and rich as a result of the operation of the kingdom. Luke says: "Blessed are ye poor, for yours is the kingdom of God, but cursed are ye rich, for ye have received your consolation. Blessed are ye that hunger now, for ye shall be filled, but cursed are ye that are full now, for ye shall hunger. Blessed are ye that weep now for ye shall laugh, but woe unto you that laugh now, for ye shall mourn and weep." The contrast all through between the poor and rich now, and as they shall be when the kingdom is established, is complete. And this is in keeping with the general trend of Christ's teachings everywhere.

Looking at Matthew, through the Gospel according to Luke, Matthew's Beatitudes must be interpreted in a strictly social and economic sense. In fact five of his beatitudes, as they stand in his book, can be interpreted in no other way. He says: Blessed are they that mourn, for they shall be comforted; blessed are they that are meek for they shall possess the earth; that are merciful, for they shall obtain mercy; that are peace-makers, for they shall be called the sons of God, and that are persecuted, slandered and abused for righteousness sake for they shall have great reward. These are objective and social in meaning and application. These and Luke's version compel us to interpret the remainder of the beatitudes in Matthew in a social and economic sense.

We conclude, therefore, that "Blessed are ye Poor," both in Matthew and Luke, must be interpreted literally, in a social and economic sense; that Christ's mission was strictly to this class, and that the Christian movement was a revolutionary movement in the interest and for the benefit of the dispossessed and enslaved of earth.

This does not mean, nor must it be interpreted to mean, that Jesus and Christianity go no further than economic salvation. We have seen that Jesus educated and inspired men with moral purpose as well as healed and fed their bodies. Christianity includes spiritual and mental and material blessings to mankind. But it does mean, and it must be so interpreted, that the program of Jesus included, and always will include, economic, political, educational and social salvation as well as moral and spiritual. Jesus never separated them and never warranted the church in separating them. He kept them together and practiced them together in his work. He recognized that the economic well-being of the people was necessary, the very foundation for a firm and lasting mental and spiritual superstructure. It seems to us, judging from the Gospel narratives, that he accepted and acted upon this principle.

### The Blessedness

The Gospel of Christ has blessedness in it for a certain class and woe in it for a certain opposite class. To the poor it promises blessedness and to the rich cursedness. After what has been said is it necessary for us to point who are the poor and what the blessings promised the poor are? If it is, let it be said plainly and emphatically that the poor, hungry, sorrowing, meek, pure are persecuted are the Working People of the World. They have always been poor and are poor now, and always will remain poor under a system of competition, profits and exploitation. They have always sorrowed and are sorrowing now in various forms and intensity. They have always been and are now the "purest" portion of the human race, and they have always been persecuted, prosecuted, imprisoned, hung and shot down like dogs. Recall Homestead, McKees Rocks, Irwin coal fields and Lawrence. Like helpless sheep they have been sheared, and even skinned, and many times have not dared to open their mouths. It is the working people, the sick, sorrowing and enslaved of the world, not the so-called pious cranks, whom Jesus had in mind when he said: Blessed are the poor, for theirs is the kingdom of God.

The blessings promised them are the blessings of the kingdom of God. The kingdom is theirs and through it the earth, sea and sky, and all they contain. This kingdom is an earthly social order of Justice in which the economic problem will be reduced to a minimum. Men shall be brothers and universal peace prevail. The promised blessings, therefore, are economic, social, political, educational and religious—in short, every sort of blessing necessary to develop man to be a matured son of God and a true brother of his fellows. The poor have everything to gain and nothing to lose by the enthronement of Christ as Ruler of our social order and the adoption of Biblical Christianity as the law of the world. It will mean bread for the hungry, comfort for the sorrowing, possession of earth for the meek, a vision of God for the pure, rest from persecution and world-wide peace. Give us genuine "Christianity in boots" and we'll change present civilization from stem to stern, from bottom to top. Let the workingmen unite to demand its honest and full application to every realm of human life!

---

# FOR YOUNG CRUSADERS

Conducted by M. Kathryn Spiess,
901 W. Main St., Richmond, Va.

### EXCELSIOR

Higher, higher, ever higher,
Ever to perfection higher,
Mortal, climb—untiring climb,
Up the steep ascent of time!
Ever higher—life was given
Thus to raise itself to Heaven.

Higher ever, until death
Stays at last thy mortal breath;
But, O, take to heart this truth!
He who wins aspires in youth;
He who earliest shall begin,
He shall ever highest win.

W. C. Bennett.

* * *

### ARE THESE VALENTINES?

Wetumka, Ark., Feb. 26, 1912.

Dear Aunt Kathryn:—I have been reading the Young Crusaders' letters, and thought I would write too. I am eleven years old, am going to school and in the fifth grade. Papa and mama are Socialists, and are working hard for it. There are lots of Socialists around here. We have a local at our school house with twenty members. We live in the country. I have a brother six years old and a sister a year and a half. This is my first letter and I hope it will be printed. I will say goodbye, from your loving friend,

Grace Roberts.

This is good for a start, Gracie. Next time, tell us if you have a garden, and if the local has meetings where the women and children take part, furnishing entertainment, speaking pieces, or anything. Does your local have a picnic on the Fourth of July? I think that is a fine thing to do when convenient. Can't you and your brother learn some nice pieces to speak at the local, some time?

Poolville, Texas, Feb 21, 1912.
R. D. No. 3.

Dear Aunt Kathryn:—I want to write you a letter and tell you my papa takes the Christian Socialist and has been taking it for nearly a year. My papa is a preacher papa. Mama and myself are Christians, and are Socialists. We agitated till papa organized a local at the school house with 22 charter members. Papa said some preachers preach one day in the week, but he preaches Christ, the great Socialist agitator, seven days in the week. Your niece and little comrade,

Louie A. Watkins.

This is a happy Young Crusader, I'm sure. I hope your local is a "Live" one, and that you will have something interesting to write us about its doings about twice a year. We don't want to write just to get in print, but to get acquainted, and help one another with suggestions and encouragement.

R. D. No. 1, Box 30.
Ratcliff, Ark., Feb. 26, 1912.

Dear Aunt Kathryn:—I am writing this in answer to your invitation. I am seventeen years old. We take three Socialist papers and I like the Christian Socialist best of all. We all went to Etna to hear Comrade Buie speak on Socialism. He held the attention of the crowd, and has awakened an interest here. I would like to see this in print, as it is my first attempt to write to you. I also wish to help you make the postman open his eyes. I would like to hear from any other Socialist friends. With love to you, I will close as your friend,

Pearl Shetterly.

Thank you dear—but it will take a lot more letters than I have gotten yet to make my postman "open his eyes!" But we must keep trying to open everybody's eyes, mustn't we? This comrade's letter was written on regular party stationery, and I think it would be nice for all members of locals to have some of their local's stationery to use in correspondence.